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WEEKLY REVIEW.

—There is a Roman Catholic paper in Calcutta entitled the *Indo-European Correspondence*. In noticing a new Roman Catholic paper started in Madras, it calls attention to a great error of the day, which must be attacked incessantly. Our readers will be not a little surprised when they learn what this error is. Is it infidelity? is it ritualism? is it hypocrisy? O no, these evils are comparatively of little account. Hear the *Correspondence*:

"There are people who now say, 'we do not want to know what the Church says, but what Christ says.' This is precisely the very error which we ought to attack incessantly."

Who would have thought that a desire to know what Christ says, was the great error of the day? Many of us were under the sad impression that men generally had very little eagerness to know the utterances of Christ. But the *Correspondence* thinks differently, and is of the opinion that papers have no better vocation than to attack incessantly this dangerous tendency. Men want to know what Christ said; no more delightful information could have been communicated to us. If this is really so, we hail it as the dawn of a brighter day than the world has ever yet seen. Hear him, was a command that came from the excellent glory, above the Mount of Transfiguration. 'We would see Jesus,' said certain Greeks, and Jesus immediately accepted it as a happy omen, a providential intimation that now the middle wall of partition should be broken down, and salvation offered to the nations that were in darkness. He called his Gospel the everlasting Gospel; and said, My words shall judge them at the last day. Hear and your soul shall live, says the Scripture. A disciple of Christ means one who learns of Christ; and not to hear Christ is to be under condemnation. Yet here we have men who venture to call themselves Christians, and who think it their great business in life to wage war against the idea that men ought to hear Christ rather than the Church.

This great solicitude to disabuse men of the idea that they should hear Christ, and get them to be satisfied with hearing what "the Church" has to say, implies a consciousness that what Christ has to say and what the Church has to say are widely different. The Church is the Church of Rome. This confession is a very important one. There are some among us whose supreme desire is that men should hear Christ; we may reasonably conclude that they themselves hear him, and that they are not intent upon personal ends of their own.

—Sir Alexander Cockburn's judgment on the American claims, is an attempt to justify the sympathy of England with the South in the American struggle. We are surprised that at this day such an attempt should have been made. Having such views he would not appear to have been the most eligible man to engage in the work of arbitration. It is matter of congratulation that his judgment was not accepted by the arbitrators. The South went into the war simply for the conservation of slavery; and their cause received its death-blow when Lincoln proclaimed the emancipation of all the slaves. Sir Alexander's judgment appears to have met with a hearty welcome from the English press; it seems to take away some of the bitterness of the penalty which the nation is condemned to pay.

—The *Anglo-Catholic* has another column about the letter which a certain Rev. gentleman wrote to his brother. The *Anglo-Catholic* "will know in future what value to attach to any denial of a fact by the *Bombay Guardian*." Our reply to his previous article is described as a resort to a succession of quibbles. With reference to what was said at Egutpoora the *Anglo-Catholic* begs leave to mention that names were mentioned. We were wrong then in our supposition. Again we repeat that all the publicity that this matter has obtained is due to the *Anglo-Catholic*. We have not been able to meet with any one who could tell us anything about the letter, and we have not the slightest idea what was in it. We know that the Rev. gentleman above referred to, has permitted himself, in correspondence, to speak of Mr. Taylor as preaching soul-destroying doctrines. If a person were to claim confidence for letters containing such outrageous charges, every honourable mind would pronounce it a dastardly attempt to stab in the dark, to injure the reputation of a minister of God behind his back; but we have no reason to charge the writer with any such unmanly thought, or to surmise that the letter about which the articles of the *Anglo-Catholic* are written, was of this character. We conclude by reprinting the original charge of the *Anglo-Catholic* and our reply:

"We protest against the most ungentlemanly use that has been made by this irrepressible proselytizer of the correspondence that has passed between the brothers. The contents of letters written in the confidence of affection have been divulged, both in private and from the platform, to serve the purpose of a party. A cause cannot be sound that needs such tactics on the part of its chief promoter."

"The unwarrantable liberty is all on the side of the *Anglo-Catholic*. There is not a word of truth in the above. Mr. Taylor is the last man to do anything of the kind imputed to him. What are we to think of the regard for truth entertained by those who pick up the fictitious rubbish that is afloat regarding a man whose work God has honoured, as the work of no other man in Western India was ever honoured before, pick it up, and deal it out wholesale and retail, and who carefully abstain from the opportunity of verifying what they hear, and from the opportunity of getting a much-needed blessing?"

—We have received a copy of the Invitation for a Week of Prayer throughout the World, January 5-12, 1873, issued by the Evangelical Alliance, and will print it when the time draws near.

—There has been lately, in the estimation of many, a great improvement in the bread of Bombay, at cheapened rates, and this has given rise to considerable discussion in the daily papers. When Mr. Bapty commenced his steam flour-mill, he had no intention to engage in bread-baking, but simply to supply to the bakers of Bombay, a vastly superior article with which to make their bread, to that which they had been accustomed to use. No pains were spared to produce this, as any one may see who visits the Mill. Well, when the flour was offered them they would not buy it. It remained on Mr. Bapty's hands, and the whole enterprise was threatened with failure. In self-defence, he was forced to add a bakery to his establishment, and to this we are indebted for the great improvement which we, in common with many others, think has been effected in the bread of Bombay.

—The *Indian Statesman* describes a Missionary preaching to the people of this country:

"The people listen to what he says, and hear him discoursing thus: 'You see from these words that Christianity is the only true religion, and therefore that your ancestors, and all your dead relatives and friends, because they did not believe in the name of Christ, are now in a state of "everlasting separation from the comfortable presence of God," and are destined to suffer most grievous torments in soul and body, without intermission in hell-fire for ever:' the very words, be it remembered, of the Westminster Confession."

The *Statesman* considers that this will naturally be met by the retort:

"How can I love or reverence a being who has punished, is now punishing, and will, you tell me, everlastingly punish, my parents and all my ancestors in unquenchable fire, for not believing in a Saviour of whom they never heard?"

But is the *Statesman* right in his description of what the Missionary preaches. We have been nearly 25 years preaching to the people of this country, and have often been associated with others in the work; yet we ourselves never preached such a doctrine as he imputes, nor do we remember that any of our colleagues did; namely, that those who never heard of Christ were condemned for not having believed upon him. In the very nature of things the responsibility to believe on Christ can only arise when the opportunity of believing on Christ is given. But where the Gospel is not preached this opportunity is certainly not given.

"Body and Mind, the Nervous System and its Derangement; by Geo. Yeates Hunter, Surgeon, Bombay Army." This is the third edition of Dr. Hunter's book. It is a book of one who is accustomed to note and treasure up and record his own impressions and observations, and contains a great deal that

is fitted to interest and profit Indian readers. The more profound and difficult problems connected with the union of man's spirit and body, are not grappled with. The observations are of a very practical nature, and they descend to all the minutiæ of life. For the most part those who have had considerable experience of life in India, will agree with the remarks made; though we might differ with him on some points. A good deal of the book is taken up with Nervous Diseases, their causes, phenomena, and treatment. We extract, elsewhere, a passage from the chapter on Clothing.

The Committee of Arrangements for the General Missionary Conference to be held this year met at Allahabad on the 9th instant; the reports furnished showed a growing interest in the proposal over nearly the whole of India. The only exception seemed to be the Bombay Presidency: but it is hoped that it may yet be fairly represented.

Full lists of subjects for consideration were received, and papers have been promised by experienced Missionaries in different parts of the country. In addition to topics connected with forms of Missionary labour, it was agreed that sketches should be prepared showing the progress and present position of Indian Missions according to languages. A complete programme will be printed as early as possible.

The conference will be held (D. V.) at Allahabad during the week commencing on the 26th December 1872. It is earnestly requested that all the Missionaries who purpose attending will send notice to the Rev. A. Brodhead, Allahabad, before the 1st December. This is necessary to enable arrangements to be made for their accommodation.

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SATURDAY, OCTOBER 19, 1872.

WHO CAN FORGIVE SINS?

Ministers of the Church of England sometimes preach that it is fanaticism for a man to affirm that he knows assuredly that his sins are forgiven. We hear that this doctrine is preached by Chaplains in the pulpits of Churches in Bombay. On the other hand the Bishop of Bombay preached a sermon in the Cathedral, Sabbath before last, in which he said that the same power which the Son of Man had when on the earth to forgive sins, was now exercised by him through his priests. There is no mention made of any priests of Christ in the New Testament, except as all Christians are called priests unto God. The Bishop probably understands by the word priest, presbyter, elder; in no other way can he secure a limited meaning to the word. The Son of Man not only had power on earth to forgive sins, when manifest in his human nature, but he has relegated this power to his elders, and they are enabled with Christ's own authority and with uncompromising positiveness to say, I absolve thee, I acquit thee, I pardon thee all thy sins against God. For what Christ could do, he commissions them to do. Here is the Bishop's argument:

"We have seen then that Christ as the Son of Man absolves from sin. Can this confer on other men, appointed by Him for this office, the power of absolution? In our daily service, in the service for Holy Communion, and in the service for the visitation of the sick, the priest absolves the people. Is there any real warrant for this, or is it unlicensed assumption of power which belongs to God only? In the last-named of these services the priest says, 'By His authority committed to me, I absolve thee from all thy sins.' Where is this authority? Now, when once it is seen that our Lord *as Son of Man* had power *on earth* to forgive sins, the difficulty of conceiving that such authority still exists disappears immediately. If as God only He forgave sins, or if He forgave sins only in heaven, it might follow that there is a gulf fixed between earth and heaven, and that neither through man at all, nor through man here on earth, can absolution be imparted; but it is the Son of *Man* who forgives, and *earth* is the locality on which His power is exercised. Clearly therefore the power is one which inheres in manhood, and exists for the benefit of man in his present condition. And as it belongs to our Lord's office as the Mediator between God and man, so it is to be expected that He would provide for the continuance of its exercise upon earth when He Himself should have departed to the Father.

"Accordingly, we find that this power of remitting sins formed a distinct part of the ministerial commission, and is still conveyed in ordination: 'Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained.'".

But Christ said, "I can of my own self do nothing. He that hath seen me hath seen the Father." It certainly was not in his humanity that he claimed power to forgive sins. "That ye may know that the Son of Man hath power on earth to forgive sins, I heal this man of his paralysis by a word." He uttered the word, and it was immediately evident that the power which spoke creation into being was in that word. Forgiveness from those lips was all the sinner needed, but from the lips of mere man unable to read his heart, it was but mockery. So we never find the apostles or elders of the New Testament saying to any man, I absolve thee, I release thee from thy sins. But we have them saying, Believe on the Lord Jesus Christ and thou shalt be saved. The apostolic writings exhibit unerringly the way of obtaining forgiveness of sins; and any sincere seeker may read therein whose sins are remitted and whose sins are retained.

Now, if the elder can absolve a man from his sins, how comes it to pass that elders (presbyters) are preaching in Church of England pulpits that no man can surely know that he has forgiveness of sins? If the elder has Christ's own authority to forgive sins, how is it that the absolved man remains in uncertainty on this vital point? It can only be because he does not believe his absolver is in a position to assure him; he does not believe the words of absolution, and must not believe them; it would be fanaticism; he must remain as though the Son of Man had not power on earth to forgive sins. Any more direct and complete denial of the Bishop's assumption, it would be difficult to utter, than this assertion made by his own chaplains that no man can know assuredly that his sins have been forgiven.

Now we believe with all our heart, that Christ "has provided for the continuance of the exercise of his forgiving power upon earth." But how has he done it? Not by relegating to a few fallible elders the power of life and death, eternal life and eternal death, for all mankind. There is no priestcraft in Christ's religion. But Christ himself is with his people and with his word unto the ends of the world. "The righteousness which is by faith speaketh on this wise. Say not in thy heart, who shall ascend into heaven, to bring Christ down, or who shall descend into the deep, to bring him up again from the dead; but what saith it? The word is nigh thee, that is, the word which we preach; that if thou wilt confess with thy mouth the Lord Jesus Christ and believe in thine heart that God hath raised him up from the dead, thou shalt be saved." It is by faith in Christ's own word that a man obtains forgiveness of sin; it is freely offered to all and it is appropriated by faith. Now the word of God is a very different basis of faith from the word of man, and is an all-sufficient ground for unwavering confidence.

But we shall hear this objection urged—Forgiveness of sin depends upon our repentance and faith. Now how can a man positively know that his repentance and faith are of that kind which God demands? He may be bringing an imperfect article. As a man may be deceived regarding other exercises of his mind, so he may as regards the faith which saves.

Very true; and it might well make a man stagger if he were coming to a mere elder, a clergyman. But the faithful preacher of the Gospel while he carefully instructs the seeker how to proceed, while he shows him what is meant by confessing with his mouth, and believing with his heart in a risen and everliving Saviour, tells him that that Saviour is at hand and will Himself communicate to him the assurance of forgiveness as soon as he truly believes upon him; and thus he will ascertain upon testimony the most unerring that he has been accepted of God. During the present year hundreds in Bombay have been enabled to rejoice in the assurance of their acceptance with Christ. They were distinctly taught that no man had power to declare to them that their sins were forgiven; their teachers disclaimed utterly the power to tell any man this; and they were assured that when they truly submitted to Christ and took him as their salvation by faith, they would get the notification of their acquittal from Christ, and would have joy and peace in believing.

That this matter may be made perfectly plain, we place in another column, an extract from the Rev. William Taylor's book "Reconciliation." From a perusal of this any one can see how far removed the true ministry of the Gospel is from anything like priestly assumption. Happily the Church of England is not exactly what the Bishop of Bombay would have her to be, and many of her clergy have much clearer perceptions of the way in which Christ now exercises his headship.

THE GOD OF THE THEIST.

The Brahmist or Indian theist tells us, when we ask him for some description of the character of God, that God is absolute love, having the most tender and kindly feelings towards all his creatures; that God is a being of perfect rectitude, just and right in all his ways; He is also a being of matchless wisdom and infinite knowledge and boundless power. Let us consider the first characteristic; let us contemplate God as a being of infinite love. The subject is surely a delightful one, and if we treat it in a humble and prayerful spirit it will doubtless be a profitable one.

But at the very outset of the inquiry we are arrested by the reflection that a nature which has been developed in the sinful atmosphere of this world, is a vitiated nature and therefore incompetent to consider rightly this subject. For sin is a departure from God's will; our own will is brought by it into a state of rivalry with God; this creates an interest opposed to the will of God, and biases the mind so that it cannot do justice to the will, the claims, the character of God. The natural man discerneth not the things of the Spirit of God. Oh, exclaims the Brahmist, this is Bible teaching. Well, what is the teaching of your own conscience on the subject? Can you deny the fact of sin?

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can you deny this tendency of sin? Would you go to a gaol and consult the prisoners, in order to form your conceptions of the Government? Would you take their opinions? If any man has cheated you out of a sum of money, do you think he will be likely to speak appreciatingly of your character? This tendency of sin to bias the judgment is universally admitted; and we have thus *à priori*, great reason to mistrust our own judgments in considering the character of God.

But, says the Brahmist, we do not blacken the character of God, we represent it in the most favourable light; so the analogy does not hold good, and our description of God may be trusted.

Not so, we reply; the bias in your mind demands simply such views of God as may be compatible with your prevailing tendencies and inclinations; it does not care how favourable the representation of God, if there is nothing in it that threatens you with loss of peace here and punishment hereafter. However, for the sake of argument, we accept at present your view, and proceed to consider this subject, as though it were one we were quite competent to investigate and pronounce upon, apart from revelation.

According to the theist, God is absolute love. His grand object in creation and preservation is the happiness of his creatures. His loving heart desires to make man supremely happy; having infinite wisdom and power, He is of course in a position to secure what He aims at. Man is not a mere machine, but an intelligent creature, endowed with the faculty of choice; and He who so endowed him, governs him in accordance with the nature bestowed, namely, by motives. Creatures without intelligence have the law of their existence within themselves, and act and are acted upon necessarily. But intelligent and moral beings are influenced by motives. They are under law; He that created them saw very clearly just exactly what manner of life was most fitted to secure their highest development, their greatest happiness, and what he saw he embodied in laws which he gave to man; but how did he give them? He did not make them part of the man's own nature, so that man would be necessarily self-moved to do the will of God; for in this case he would have been no longer a moral agent, but a mere piece of mechanism. But he has so constituted man and the world in which man is placed, that opportunity to know the laws of God will not be wanting to man, if the latter loyally desires this knowledge.

God then has given to man laws which if strictly followed will secure the highest happiness. If any man transgresses these laws, he sins against not merely his own happiness, but the happiness of all his fellows. As the happiness of all is dear to God, so will he certainly deal with the sinner in a way to show this. Should he easily forgive the sinner, should he receive him back to all the privileges of sonship on his repentance and reformation, the evidence of God's love to his creatures would not appear. This love requires the utmost possible vindication of his law, the greatest possible expression of his displeasure against transgression. I sin against my fellow-men; continue in sin many years; teaching them by my example that God is not a being to be trusted, and that our true welfare is in disobedience; the influences of my sinful years go on for ever, spreading and ramifying, warring against the welfare of God's creatures; and yet God passes over all this, and treats me with boundless love because I turned to him with confession and contrition. Is not the idea most slanderous towards God? If it is certain that God is absolute love, is it not equally certain that there must be some tremendous expression of his hatred of sin, extending through all eternity? God loves his creatures too well to pass lightly over sin, the desolator of his universe. Whatever God is in himself and relatively to his creatures, just the opposite of that is sin. Beneficence cannot smile on maleficence, for then it would cease to be itself. Here then the Brahmist scheme breaks down at the very outset. He tells us God is love. We tell him if God is love, he is, with all the intensity of love, the enemy of sin. What hope then is there for the sinner? The whole creation demands to be avenged for the sins which he has committed against universal good, and which are ever living in their effects. If God passes lightly over transgression, it is the abandonment of all his perfections: love, justice, wisdom. All these require him so to deal with the sinner, as that the evil of sin may be manifested. In the theistic scheme, there is no such manifestation.

WHAT IS TRUTH?

Broidered hair. (1 Tim. ii. 9.) Not with elaborate plaiting of the tresses, requiring much time, and openly bidding for the notice of men. How few seem to be aware that the Bible has legislated for the toilette of women; that there are inspired apostolic instructions to guide Christian women when they go into their chambers to dress. If Paul were now writing to Timothy, we can easily imagine how he would speak of some of our modern female fashions.

Gold, pearls, costly array. Our good people will tell you with the utmost coolness that there is not a word in the Bible against the wearing of gold, pearls, or costly array by Christian women.

Becometh women professing godliness. (10.) A woman who knows the pearl of great price has more pleasure in the smile of Christ's commendation, than in the attention to be obtained by wearing ornaments. She is more concerned that Christ may attract, than that she may attract by adventitious adornments. But what shall we say of those who get themselves up even for church in a way that loudly bids for the attention of "fellow-worshippers?" We know whose object it is to hinder the word of God from reaching the sinner's heart, and the prayer of the sinner from reaching the heart of God; his object is to preoccupy the mind; this object is best effected by powerfully addressing the senses. Nothing then can please him better than to see people arraying themselves in a style that solicits attention and that says to all around, Look here! Here is taste; here is fashion; here is costliness; here is prettiness! This matter has happily been receiving some little attention of late from ladies of England, who have been specially affected by the consideration that fine dressing on the part of those that can afford it, leads to extravagant expenditure on the part of their poorer sisters.

To teach. (12.) In both verses 11 and 12 the apostle requires the woman to be silent, and in both cases connects it with subordination. She must be in subjection; she may not usurp authority over the man. He is against anything that would tend to do away with this subordination. The wife must defer to the husband; the women to the men; they must not forget, neither may, they dislike, this subordination; it is God's own arrangement, made in love. Should the Christian husband fail to assert his claims to deference, the wife must not fail to regard them; she must avoid the style of language and procedure that would look like independence. She must not have her own way, even if the husband lets her; she must have her husband's way. As the apostle goes on to show, it was the over-facility of Adam in encouraging Eve to have her own way, that brought transgression into the world. We must let things be where God has put them. The apostle lays down a general rule; there may be exceptions; we may have a queen for our ruler; some gifted Deborah may rise up and save the country by her eloquence; the daughters of Philip the evangelist and any other daughters may be favoured with prophetic unction from on high. Carried out literally, no woman would be allowed to write for the press. Too many do perhaps.

She shall be saved in child-bearing. (15.) Through child-bearing. There are more women saved than men, it is thought. There is much in child-bearing, in the pains and dangers connected with it, the protracted consciousness of the approaching crisis, the uncertainty, the responsibility, well fitted to solemnize the mind of the young wife, and lead her to realize the special help of God. Many have at such times been drawn to God. But when the trying hour is safely passed, let not the young mother forget what God has taught her; let her *continue* in faith and charity and holiness with sobriety.

Know not how to rule his own house. (5.) The simple test laid down here is one very much overlooked now-a-days. Men who are unsuccessful in the training of their own children lack the qualities necessary in those who are to preside over the Church of God.

Lest, being lifted up with pride. (iii. 6.) We sometimes hear the saying, If you want to spoil a good man make him a bishop. It is true there is not much analogy between our modern office of bishop, and that here indicated, the bishops here being simply elders (Titus i. 5, 7); but the saying shows that the test is often neglected. Men are to be chosen who have been tried and found to be proof against the stimulating effects of promotion upon the pride. The principle is embodied in Christ's words: He that will be first of all, let him be last of all, and servant of all,—let him learn to be contented in the humblest sphere.

The condemnation of the devil. (6.) What an awful doom is here denounced against bishops who are lifted up with pride! Are there any?

Not given to much wine, not greedy of filthy lucre. (8.) Paul does not require them to renounce the stipend they might receive from the church; but he shows very plainly by his own example and his references to it in 1 Cor. ix. and elsewhere, that he is quite ready to approve of any who will go this length in their protest against covetousness; and similarly he shows in his epistles that he is ready to approve of any who will go the full length in putting away wine. Much more would he have been forward to do this, if instead of the one enemy, the fermented juice of the grape, there had advanced a great host of intoxicating liquors, each more deadly than the other, gin, brandy, whiskey, rum, arrack, and innumerable concoctions, planting their batteries every 100 yards, and cheapening the facilities of intoxication, until there is scarcely anybody who does not reckon among the circle of his relatives, some one or more who is enslaved to this abominable thirst.

The mystery of faith. (9.) That which without faith is an utter mystery. It is a mystery to others how Christians can get such confidence in God, such assurance of their acceptance, such power over sin and temptation, such indifference to the honours and pleasures of the world, and calmness under injury, such peace in death. The expression probably has reference to the functions of a deacon, which were certainly spiritual in a measure. See v. 14.

In a pure conscience. (9.) Without this we cannot hold fast the mystery of faith, the hidden treasure of the Gospel. We have this treasure in earthen vessels.

First be proved. (10.) There should be probationary deaconship. Men should be appointed on trial.

In the house of God. (15.) A person in the temple at Jerusalem, near to the Shechinah, would not be likely to forget that God was there. The Catholic church of Christ, the body of true believers in all denominations, is the house of God, where Christ ever walketh among the golden candlesticks; under the influence of this abiding truth how holily and blamelessly and lovingly and faithfully should we conduct ourselves! How humbly should the very highest in rank walk in that august presence! How offensive would be a mouth speaking great words, of which alas, there are too many!

Pillar and ground. (15.) Pillar and support. The word support does not mean something supporting the pillar, a pedestal; but something associated with the pillar in supporting the roof or dome. The people of Christ lift the truth of God on high, as the walls and pillars of a temple lift the dome on high, and compel men to see it.

The mystery of godliness. (16.) So great was this mystery that it needed all the processes here stated in order that it might be revealed. God needed to be manifest in our nature that we might know him; even then we did not know him, but needed the descent of the Holy Spirit to convince us of his righteousness, divinity and power to save. It was also necessary that the risen Saviour should be seen of angels, that is, messengers, who could testify to man regarding him. It was necessary that his Gospel should be preached not only among Jews but Gentiles, that he might be believed on in the world, even though we see him not, for we need that he should be at the right hand of God to intercede for us.

Epitome of News.

Saturday, October 12, 1872.

—The *Daily Review:* "The *Melbourne Argus* states that recently, in pursuance of a decision of the Church of England Assembly and of the General Assembly of the Presbyterian Church, a conference of clerical and lay members of those bodies was held in Melbourne for the purpose of considering if means could be adopted to prevent as much as possible 'an unnecessary waste of energy in the thinly-populated districts of the colony.' The bishop took the chair. It was represented that there were several districts which could furnish adequate provision for only one minister and church building, but where there were now two or more insufficiently supported. It was resolved that a plan ought to be adopted to prevent this 'undue expenditure of men and means,' and a committee was appointed to draw up a scheme for submission to the conference. The *Argus* further states that the committee have agreed upon a scheme, and represents it as likely that pulpits will be open to the clergy of both communions."

—The following has been telegraphed from Aden, Sept. 30: "H. M.'s Ship *Briton* arrived here on Sunday, 29th, with the Captain and crew of the *Isa*. The *Isa* sprung a leak on 15th June, when about 90 miles from Rasafun, and shipped heavy seas. The engines would not work and the ship would not steer, she therefore drifted to the easternmost point of Socotra, where the Captain beached her on the 23rd June, lat. 12° 46′ N., long. 54° 30′ E. The Captain remained on board until July, and was then compelled by the Sheik and 300 armed natives to abandon his vessel and go to Tamarida. The Captain and crew suffered great privation and were badly treated by natives, who plundered the ship. The *Briton* is putting into Bunda Delishi; on the 9th September heard of the crew at Tamarida and took them on board, the natives retreating as soon as the *Briton* came in sight.

"A Court of Inquiry into the loss of the ship is being held here.

"The *Briton* whilst cruising picked up a boat's crew of the *Sea King* (formerly *Shenandoah*), belonging now to the Sultan of Zanzibar."

—Yorick, of the *Times of India*, is visiting America and is delighted with the Western Prairies. "Never shall I forget the first impression these lovely meadows made upon me. Had I been born in the interior of Africa and suddenly awoke up in the midst of the ocean, never having before seen the open sea, I should not have been more agreeably surprised. The effect of the variegated and velvety carpet of the plains is, however, something that must be seen to be felt, for no pencil could paint, nor no pen can describe, the calm and placid loveliness of the prairies of the valley of the Platte. The eye searches in vain for a limit to these widely extended and beautiful plains, but not till the sun in all its splendour sheds the glory of its gorgeous rays over the western horizon can he find it. Then and then only can the eye fathom and the mind realize the full grandeur and sublimity of a plain that is clothed in verdure and boundless in extent."

—The following is also about the Prairies; it is from the *Advance:* "Look at them from the windows of the rail-car as it rushes along the iron track, and you will confess that seldom have you seen anything so lovely as the view now spread out. What breadth and change of colour meet the eye from the various growing crops and the fields recently reaped! How intensely green the maize, how richly yellow the ripe wheat! How graceful the sheafs of grain which dot the landscape so thickly! What an aspect of agricultural wealth the land presents, as though it could undertake to feed the world! How picturesque appears yonder distant group slowly moving upon the broad field —the horses and the men, with the golden, smoothly-shorn surface on this side and the gently waving grain immediately beyond. It marks the progress of one of the patent reapers, laying low its twenty acres of wheat a day. What a smile is on the face of Nature, as though she were a kind mother bringing forth her store of bounties for her children!

"On two things hinged the mighty possibilities of this wondrous region, and God has provided them both—agricultural machinery for mowing and reaping, and railroads for the transportation of the crops. Without the first it would have been impossible to cultivate so wide an extent of land, for lack of human labour, whereas now a farmer works a farm of two hundred acres as easily as his father did one of fifty or thirty. Without the second the products of such immense harvest-fields would have decayed on the ground for lack of remunerative market. When the cost of sending corn a thousand or fifteen hundred miles to the seaboard rises even a few cents per bushel above what it now is, the profit of the culture is gone, and the corn is worth more as fuel than to sell for transportation eastward."

—It is said, though it seems scarcely credible, that the Mikado of Japan has notified his wish that all his subjects of both sexes in Kioto and Osaka should adopt European dress.

—A good many persons have been bitten by mad dogs in Bombay in the last few months. The dogs seem to have uncontested command of the streets of Bombay, now-a-days. The *Statesman* says: "Yesterday morning two persons were bitten by a mad dog at Colaba. The dog was immediately killed by a policeman."

—Does it hurt bullocks to twist their tails? This is the question that now occupies Calcutta. The Magistrate to whom the matter was referred has finally decided that it is cruel and must be stopped.

Monday, October 14.

—The *Friend of India* is making progress. "We are this week in the midst of the Doorga Pooja holidays, and everybody who has time and money is off, somewhere, from Calcutta. It is the Hindoo Christmas, the time of family re-unions, of good wishes, of kindly visits, and of a general and widespread joy. We were surprised the other day to read at the end of a note,—'With the Compliments of the Season.' It seemed so like Christmas."

Doorga is Kalee. Our readers may have seen a picture of the goddess, garlanded with skulls, and with bloody lips.

—The following are further extracts from the Rev. Dr. Murray Mitchell's Lecture on the Defences of Hinduism: "According to the usual Hindu acceptation, under the term Veda are included—1. The Sanhitá or Hymns; 2. The Bráhmana, which is generally a directory of ritual forms; 3. Upanishads, or theologico-philosophic treatises appended. Now, generally—I might almost say invariably—the character of the Sanhitá or sacred Hymns is entirely different from that of the Upanishads—different, I mean, as to doctrine. The former are almost invariably polytheistic; the latter generally pantheistic. I do not say that there is no trace of Monotheism in these remarkable works. It is difficult to quench utterly in the human soul the grand conception of the One Supreme God; ever and anon it shines forth like a star transpiercing for a moment a thick bank of gloomy clouds. But I undertake to find two passages in Homer asserting Monotheism for every single passage of that character which can be produced from the Vedas. And yet the whole world calls Homer's religion Polytheism. Traces, or at least semblances, of Monotheism will be found more frequently in the Upanishads than the Hymns. But most of the passages that I have seen quoted by our friends both of the Adi and Progressive Somaj do not, when rightly interpreted, assert Monotheism, but Pantheism. Even that celebrated text in the Upanishads, *Ekam evádvitiyam*, which our friends of the Progressive School inscribe on their banners and bear aloft in their processions. I ask, how can they prove it to be monotheistic, not pantheistic? If they can do this, it will affect me with much pleasure and still more surprise.

"When we speak of the Veda, let us carefully discriminate between Sanhitá and Upanishad. Many Upanishads are no doubt ancient, but all of them much less so than the Hymns; others, again, are quite modern. European scholars speak of the Hymns as being the Veda properly so called.

"The Rig Veda hymns are undoubtedly polytheistic. Frequently the gods are said to be thrice eleven or thirty-three (Hymns 34, 35, 139, &c., Wilson's R. V., Vol. I.). But there is no system and little consistency in the representations of the gods as to number or anything else. So far as can be made out, the early Hindus were not idolatrous in the sense of image-worshippers; but polytheistic they undeniably were. The chief gods were Indra, Varuna, Agni, the Sun, the Dawn, the Winds, the Earth, the Water, &c. So far as we can discover, the name of Shiva (except in the sense of *fortunate*) does not occur. Rudra is a form of Agni. There is no Linga; no Trimurtti; no Durga; no Avataras; no Rama; no Krishna. There is no doctrine of transmigration. There is hardly a trace of the Caste system. Observe, I am speaking of the Veda proper, the Sanhitá; and especially of the most ancient, the Rig Veda. Even these few facts fully bear out the strong assertion of Professor Wilson: 'So far from the Vedas being the basis of the existing system, they completely overturn it:' Works, Vol. V., page 342.)"

—Rev. J. Buckley on Dr. Hunter's Orissa, in *Friend of India:* "The admissions of Dr. Hunter as to the impurities of Juggernaut's worship are very damaging. 'Lascivious sculptures disfigure his walls; indecent ceremonies disgrace his ritual; and dancing girls with rolling eyes put the modest female worshippers to the blush,'—all which is true, except that the modest blushing of those who can listen to the obscene songs sung by prostitutes before the god may well be doubted. He might have also referred to the filthy gestures and language of the bakta in front of the car,—to the disgusting scene between the priests of Juggernaut and those of Lakshmi,—and to the well-known fact that the language in and about Pooree is more obscene than in any other part of Orissa. The language of God's word in reference to the abominations of ancient idolators—'It is a shame even to speak of those things which are done of them in secret'—applies to what has been said and sung hundreds of times at Pooree before thousands and tens of thousands of people. If such things are done in open day, who shall describe the shameful deeds done in secret? Yet with strange inconsistency the author tells us that he had 'talked to many pilgrims,' and that, 'so far as one man can judge of the inner life of another, some of them had drawn very near in their hearts to God!' But as it is the tendency of spiritual worship to assimilate the worshipper to the object adored, it is impossible to see how the polluted rites of a worship which from its indecency cannot be described can lift the soul to Him who is of 'purer eyes than to behold evil.'

"But there is no necessity for restricting the question to Pooree, or to any single shrine. Idolatry has existed for at least four thousand years; and it has prevailed in all countries where the Bible has been unknown. Its form has changed in different nations, and in the same nation at different times, though changes have generally been from bad to worse. I appeal, therefore, not simply to Pooree, or any particular shrine in India, or any other country. I appeal to the history of all countries and of all ages. All history is a myth if idolatry has not everywhere and always been the parent of pollution, cruelty, and blood. A hundred and twenty generations have lived and died in vain if this fact be not as well established as any fact in the history of our race. The abominations which idolatry produced thirty-three centuries ago in Canaan are known to all the readers of the Bible. And, to come down to later times, Greece and Rome, with all their refinement and learning, were awfully sunk in uncleanness. The evidence of this from the inspired page is abundantly confirmed by admired classic authors, who refer without a hint of disapproval to the greatest enormities. But enlargement is unnecessary. When men forsake the one true God they are prepared for every evil work. Dr. Hunter gives —not correctly—a sentence from good Bishop Wilson written at Pooree. I will give another from the same paragraph. 'Put out the Bible: and Greece and Rome, with all their abominations, would again fill the world.'

"Dr. H. has written on *the achievements of science* in a way that does not seem to me discriminating and wise. He tells his readers that 'what were once deemed direct visitations of God are now brought under the control of man. Famines, floods, droughts and pestilence are no longer permitted to perform their ancient functions of checking the pressure of the population of the soil.' And on another page he says, 'the people

are not allowed to die at the old rate. Epidemic diseases are trampled out by science, and famine has been deprived of its ancient edge.' The description is a glowing one, but its accordance with facts will be gravely questioned by sober-minded readers. Only six years have passed since Orissa was visited with a terrible famine that swept away at least a fourth of its inhabitants. It is hardly three months since we were daily and nightly in danger at Cuttack of an inundation, and in other parts of Orissa, especially the Pooree district, the damage done by the flood was considerable. The ravages of cholera are here and there, according to the papers, affecting and awful, and, notwithstanding all that has been written, it is still a 'pestilence that walketh in darkness.' And while I am writing, a new and strange fever, happily not very fatal, is raging around us, while science quietly looks on, unable to arrest its progress. True science is humble and modest, careful in collecting facts, patient in considering them, and slow in coming to a conclusion, lest it should require to be modified by facts not yet collected. It is moreover conscious that its sphere and power are limited, and that in studying the works of the Almighty Creator there are depths which it has no plummet line to fathom, and where it can only devoutly adore: but much that passes under the name of science in these days is boastful, proud, and forgetful of God. Some of its conclusions, reached by no common audacity, and requiring no ordinary oblivion of logic to admit, are alike opposed to the dignity of the man and the faith of the Christian."

—The extension of the Northern State Railway from Jhelum to Rawul Pindee has been finally sanctioned, and work will be commenced at once.

—Another destructive fire occurred near the Market on Saturday.

—*Times of India:* "Khundoo Vittoo, a Hindoo labourer aged 30 years, convicted of murder at the last Criminal Sessions, was hanged at half-past seven o'clock on Saturday morning outside the west wall of the County Jail, Oomercarry. The prisoner made a full verbal confession of his guilt, to the effect that he claimed the murdered woman to have been his wife for thirteen years past, and his motive for doing the deed he attributed to his wife's infidelity and his own jealousy."

—The following is the title of a book that has lately appeared: "The Taxes of the Apostolic Penitentiary; or the Prices of Sins in the Church of Rome (reprinted from the Roman Edition of 1510, and the Paris Edition of 1520); with a Preface, containing some Historical Inquiries relative to those Taxes, as well as to the Rules and Taxes of the Papal Chancery, and other analogous matters. By Richard Gibbings, D.D., Vicar of Kilcock, dio. Kildare, and Professor of Ecclesiastical History in the University of Dublin."

Tuesday, October 15.

—*Times of India:* "Thrice blessed above all other cities in this wicked world, Bombay has just got a new Saint (with a big S) all to herself. The Right Rev. Henry Alexander Douglas, known among men as the Bishop of Bombay, is dubbed by the *Anglo-Catholic* 'S. Douglas!'"

—In 36 instances the goods and chattels of defaulting ratepayers have been seized and sold by the Municipality, and in 33 instances seized and not yet sold.

—*Bombay Gazette:* "A few days ago Dr. Bhau Daji delivered two lectures before large audiences in the Hemabhoy Institute at Ahmedabad. The first was on the advantages of widow remarriage, and the second on the Jain religion."

—*Englishman:* "On last Wednesday night Mr. E. F. Witling, in command of the Flat *Mutlah*, accidentally fell overboard, and was drowned. It appeared that the deceased was amusing himself by walking on the edge of the deck outside the rail, lost his balance, and fell into the water. Though known to be a good swimmer, he never rose to the surface."

—The *Larmie Sentinel* publishes a report of an interview with T. E. Arnold, the reputed discoverer of the Arizona Diamond Mines. Arnold says his first visit to the fields was in July 1869. "I was prospecting," he says, "in the Pimas Indian country for gold. One day an Indian came to me bringing about a pint of bright and peculiar-shaped stones. The Indian assured me they were diamonds, and that the locality where they were to be found had been known to his tribe for many years. After making him some presents, and with a heap of persuasion, he consented to accompany me to the ground. It was a three days' journey, and we started immediately. I found the fields located at the slope of a mountain of sandstone formation, and so plenty were the gems to be found that I picked up a quart or more in a few minutes. I started the next day with fear and hope for San Francisco. On my arrival there I carried the stones to J. A. Tucker, jeweller, in Montgomery-street, who pronounced them worthless; but I was not satisfied. I heard of a French lapidary in the city who had worked at Amsterdam, Holland, the great diamond-cutting mart of the world, and to him I repaired for his opinion. He pronounced them diamonds of the first water. My friends in some manner got hold of the matter, and it was creating some excitement, but when questioned I referred them to Tucker. This satisfied them and threw them off. To make assurance doubly sure, I sent one of the stones to Fessa, Morris, and Co., Boston, and had it cut. This relieved my mind of all doubt. I went back that season and brought out with me about dlrs. 200,000 worth. I made two trips in 1870, two in 1871, and one this year in company with Dodge Rewbery and Henry Janin, who were sent to verify my statements to the company I was then about forming. On this occasion, in washing about a ton and a half of dirt, we found about dlrs. 180,000 worth of brilliants."

—*Indian Statesman:* "The population of Bombay is a peculiar one, consisting, as we have often pointed out, very largely of an adult immigrant class of both sexes. Thus we have comparatively very few old people and very few young children in the island. But the Parsee community being a resident and not immigrant class, the proportion of old people and young children therein—the two classes that swell the death-rate so much everywhere—will be considerably greater than in other sections of the community: a fact that the *Guardian* seems to have lost sight of. We still think, however, with our contemporary, that the census must be wrong, and shall probably state our reasons for thinking so in a day or two."

—*Advance:* "A well-known banker of New York City, Jasper Van Leck, has submitted an affidavit to the Grand Jury, claiming he has been wrongfully confined in the Bloomingdale Insane Asylum for sixteen months, and that he and other inmates were treated with revolting cruelty, all being at the mercy of brutal keepers. ——It has been proven against Judge Barnard that he received money presents from Fisk, and furniture from the Erie Company and from Tweed; that the Tammany plasterer Garvey plastered his house and was paid out of city funds; that through the prostitution of his powers the Union Pacific Railroad Company and the Milwaukee and St. Paul Railway Companies each suffered losses to the extent of millions of dollars; and that the house of the notorious Josie Mansfield was a favourite rendezvous of his. It is a disgrace to the metropolis that such a record should be possible, and it will be a still greater disgrace if in his brazen-faced impudence and indifference this rascal in high places should be allowed to escape.——One thousand newsboys were taken on a picnic, on the 31st ult., by the managers of the *New York Times* fund. By their own request, ice-cream and cake were omitted, and they were treated to a clam chowder, composed of thirty-six baskets of clams, six barrels of potatoes, sixty pounds of salt pork, six barrels of pilot-bread, two barrels of onions, and proportionate quantities of tomatoes, parsley, butter, &c. Unquestionably the managers of that excursion had their hands full."

Wednesday, October 16.

—The transport duty on cotton proposed in the new Municipal Bill is withdrawn in consequence of the Viceroy's opposition.

—The *Bombay Gazette* is receiving subscriptions on behalf of the distressed cultivators of Nassick.

—A Mr. J. Raymond and Mr. J. Thompson have been fined Rs. 20 each for assaulting Mr. A. Fernandes on Sunday evening.

Thursday, October 17.

Overland Mail, September 27th: Her Majesty is still at Balmoral. Mr. Goschen is the Minister in attendance.

The Court went into mourning for the King of Sweden on September 26, for three weeks.

M. About has been liberated, the Strasburg judges deciding that there was no case against him.

Mr. Stansfeld, speaking at Halifax, and Mr. Lowe at Glasgow, have broken the political lull.

The Congress of Old Catholics at Cologne terminated on September 22. Many comments have been made on the attendance of the Bishops of Ely and Lincoln and Dean Stanley.

Count Arnim, the German Ambassador at Paris, denies that there is any truth in the rumour of his recall.

The sudden death of Djémil Pasha, Turkish Foreign Minister, is recorded.

A banquet has been given by the Lord Mayor of London to the Japanese Embassy.

Sir John Hanmer, M.P. for the Flint boroughs, has been elevated to the House of Lords under the title of Baron Hanmer.

The weather has been cold, with frosts, and in the north and other parts of England a good deal of snow has fallen.

Propositions to prevent the bakers' strike have fallen through, and a large number of the men have turned out.

On September 24 a man named Wilkinson, a groom, thirty-eight years of age, in the employ of a gentleman at Salford, died of hydrophobia. About three months ago the deceased, whilst endeavouring to extract a fishbone from a cat's throat, was bitten by the animal on the first finger of his right hand. He did not apprehend any serious result at the time, but applied vinegar and salt, and afterwards had the wound cauterised. It healed, and he did not suffer further from it until Saturday last, when, while in bed, he was awoke by a violent pain extending from his right shoulder to the finger that had been bitten. He became ill, and grew gradually worse; and, although the advice of several medical gentlemen was procured, he died in great agony. Before his death he exhibited many of the symptoms of hydrophobia, howling in the most hideous manner.

The discovery of an immense bed of coal is reported near Waterford, in Ireland.

A Catholic organisation is spoken of as being about to arise in Dublin for the purpose of assisting in the temporal restoration of the Pope, and the overthrow of the Italian monarchy.

The recent Government warning to some of the Irish newspapers has created a very rancorous feeling in Ireland, and meetings have taken place to protest against what is termed an interference with the liberty of the press.

Violent storms have occurred on the northern and eastern coasts of England during the past week, which have caused numerous casualties at sea.

The Archbishop of Canterbury takes a hopeful view of matters in the Church of England. In a recent charge he says: "Men talked as if the Church of England was exposed at this time to dangers such as it had never known before. No doubt many of its external supports had fallen away from it, but there was no external support to be compared to that loyalty of spirit and that earnest desire for men's souls which the grace of God had created in a more living way in the present generation than in any generation past; and if they lived in a time of difficulty they lived also in a time when they had many encouragements, and when the zeal for the cause at heart was certainly beyond that of foremost generations. The Church of England had always boasted that it was a National Church, and nobody would doubt that in a National Church there must be a tendency to a diversity of opinion. He trusted the Church of England never would forget that in the midst of its diversities of opinion there must be that essential unity which had united Christians of a thousand lands and in many generations. If they differed, they still agreed. They agreed in the love of Christ; they agreed in the distinct and full recognition of the doctrines of the glorious Gospel of Christ. Evil would be the day in which any one part of the various parties which existed in the Church of England should expel the other. Each was able to help the other forward, and he believed that divisions amongst them were as nothing compared with that essential unity which made them all desire to serve God."

—The Viceroy left Simla on the 14th.

—The Monsoon burst at Madras on the 11th.

—A Mussulman woman who had been in the keeping of a Parsee at Belgaum applied after his death to be received as a Parsee. Her pretensions were ignored.

—*Times of India:* "We learn that four persons were baptized on Tuesday last at Poona by the Rev. W. Clark, Chaplain of St. Paul's Church, Poona. Of the four the first was a Mussulman, the second was a Tamil Hindu, the third a Telengee Hindu, and the fourth a Maratha Roman Catholic. These persons were for some months previously under the teaching of the missionaries of the S. P. G., and were formally admitted into the Christian Church as above related."

FRIDAY, OCTOBER 18.

—Dr. T. G. Hewlett is appointed to act temporarily as Municipal Commissioner for the city of Bombay on the departure of Mr. J. B. Peile.

—Deaths last week, 366.

—*Bombay Gazette:* "A special telegram from Poona informs us that the Municipal Bill was yesterday passed after a keen debate. H. E. the Governor said a further franchise would put Bombay out of the British Empire and leave it under the natives. Mr. Bythell, Mr. Forbes, and Sir Jamsetjee Jejeebhoy voted against the third reading. Mr. Narayan Wassoodew was again absent, sick. The Port Trust and Vaccination Bills were introduced."

—Private Welsh, 83rd Regt., Asseerghur, attempted to kill Corporal McKenna, but failed.

Selections.

SAVING EXERCISE OF FAITH.

(*From "Reconciliation," by Rev. William Taylor.*)

I have often heard persons say to a penitent' "Believe that you have pardon, and you will have it." That involves a double absurdity: to believe what the sinner knows is not true—a falsehood—and then receive what he assumed to be in possession of before he believed.

I heard a man of repute for intelligence and piety say to a seeker of pardon: "God pardoned you, my dear sir, before you were born, and you must believe that fact and praise him."

If he meant God's provision of pardon for him and for the world, he should have said so; but the fact of his personal forgiveness was conditioned on his own act of believing, and could not precede it.

I heard another say, "If you can only believe that Jesus died for sinners, and that you are a sinner, you are saved."

I consider that an injudicious jumbling of truth, that may in some cases help, but is more likely to hinder, the seeking soul.

Some say, "Believe that God receives you now, and he will."

But suppose he does not, in fact, receive the said sinner at that moment, then he is asked to believe what is not true. If a soul is actually embracing Christ by faith, such advice might help him, as the true light sometimes shines through erroneous forms of truth, but it does not define what a penitent is to believe.

The exercise of saving faith is a rational, intelligible thing, and it is a great pity that it should be the subject of so much loose definition and random application. It is not, to be sure, a mere exercise of reason, but, like all God's perceivable arrangements, commends itself to reason, and, though much higher in its sphere and ends, is not opposed to it.

When I undertake to work together with the Holy Spirit in leading a soul to Christ—and it has been my daily business for upwards of twenty-five years of my life—I inquire first into the spiritual condition of the seeker by such questions as these: "Have you ever known the Lord in the pardon of your sins? Have you been seeking him a long or short period? Hath the good Spirit so given you to see the 'exceeding sinfulness of sin,' not only in its consequences to yourself, but its heinousness in the sight of God, as to lead you to abhor and renounce it? You not only desire to give up sin, but have you developed that desire into a fact? Do you now consent to a divorce from all sin—sins of the heart and of the life—right eye and right hand sins—not to save yourself, you cannot—but consent that God destroy all your idols, and 'separate your sins from you as far as the east is from the west,' and accept his will as the rule of your heart and life? If you seek as a mere experiment you will not succeed. There must be an honest confession of your sins, and your helplessness, and an unreserved consecration of your whole being to God for time and for eternity. If you now consent thus to submit yourself to God's will, you have but to believe and you will be saved."

What are you to believe?

Not that you are pardoned, for you know you are not.

Not that you can do some saving penitential work to commend you to God's favour. If you could shed a river of tears, "give all your goods to feed the poor, and your body to be burned," you could not atone for one sin. There is but one "sacrifice for sins." The end, or object, of your repentance is unreserved submission to God's will.

Not that you are to obtain relief first from your dreadful hardness and darkness, and the repellent forces of sin and Satan, and then believe; nay, relief can only be had by the saving power of Jesus, and believing is the condition. If you were suffering an attack of cholera, you would not say, "As soon as I can get relief from these dreadful pains and cramps, then I will give my case into the hands of a physician." So you must give your case into the hands of your great Physician just as you are. Come with all your hardness and darkness; your guilt and bondage, wretched and ruined by sin; utterly helpless, and hopeless in yourself, trusting to nothing you have done, or can do, or that anybody else can do for you; just as you are, give your case into the hands of Jesus, and believe.

Believe what? "Believe the Gospel." "Believe the record of God concerning his Son." God hath found a ransom, provided a remedy, proclaimed an almighty Saviour, and hath told us in his gospel all that is necessary to command our faith in him; and you must believe what he says. A Saviour that God hath provided, accepted, and proclaimed, is every way worthy of our confidence.

What, simply assent to these facts?

Nay, the devils do that much; but, assenting, you must accept Jesus Christ as your Saviour, on the faith of those facts.

[Omitting some pages in which the author pleads with the seeker to repose confidence in Christ, we proceed to the closing remark:]

The moment you thus submit to God's will, and thus in your heart intelligently believe in the Lord Jesus Christ,—and accept him as your Saviour—that moment "God who justifieth" at the instance of your Mediator, will say, "Your sins are forgiven you for his name's sake;" and God the Holy Ghost will fulfil in your heart "the righteousness of the law;"—certify by the stamp of his royal seal upon your heart that the death-penalty of the law against you is cancelled, your sins forgiven, your right relation to God and his laws secured, and the love of God—the essential principle of obedience—shed abroad in your heart by the Holy Ghost thus given unto you; and all attested by the Spirit's direct witness, corroborated by the testimony of your own spirit, based on the conscious work and fruits of God's Holy Spirit in your experience. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." "After that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance." "The spirit of bondage to fear" hath now become "the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirits that we are the children of God. And, if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together." "Being justified by faith, we have peace with God, through our Lord Jesus Christ." The peace follows the pardon, and the pardon follows the believing; God's act of pardoning a believing penitent is called justification, no doubt because it is essentially a judicial act—an act of divine clemency, but in strict accordance with the highest principles of immutable justice, through the compensative provision of redemption.

By a decision of heaven's court, changing my relation from a condemned criminal to an adopted child, my relationship to God and his laws, which had been so sadly disjointed by sin, is adjusted."

THE NOON PRAYER-MEETING.

FROM 12 TO 1, AT THE Y. M. C. A., 165, ALDERSGATE-STREET.

Rev. Charles Graham gave a very stirring account of his recent visit to Scotland, where he attended the Perth Conference, and preached in the Assembly-hall at Edinburgh. Of the Conference he said that, although the two thousand or more who were present comprised Christians of all shades of opinion and denomination, not a jarring note was heard. The manifest object of every speaker was the glory of Jesus. Some of the addresses seemed to come direct from the Holy Ghost; one speaker especially seemed to be in direct communication with God, divine realities tangible and real to his own soul. Christians who had attended many conferences said this was the best that they had ever known. It was a direct answer to the much prayer which had been offered for the presence and power of the Holy Spirit. The whole was wound up in a beautiful and interesting way. Seven hundred fellow-believers commemorated the Lord's death at his table. A Baptist minister presided, and a clergyman gave the closing address. No leading member of the Conference was absent from this communion. The smaller meetings for evangelists were occasions of great interest. A brother from Canada, as well as others, gave most cheering accounts of the Lord's work. Several brethren at Huntly who desired to attend were unable to leave the converts and anxious inquirers, the result of the great work the Lord is doing there. And similar blessing is being given at other places in Scotland. The meeting on Saturday evening at Carrubbers'-close in Edinburgh, where dwell the lowest and most degraded people, was large and powerful. Every soul seemed a praying soul. One said that every time they had stood up recently to preach in the open air, souls were saved. Mr. Graham added that he preached to two thousand in the Assembly-hall on the Sunday evening; some hundreds remained to the after-meeting, of whom he addressed two groups of sixty or eighty, and only one appeared to be not happy. She was one who had enjoyed the love of God, but had been drawn into the world; let her case be a warning to us all. Before she went, however, she was evidently again rejoicing in God her Saviour. Pray for a like blessing in London.

On another morning, Mr. Hodder opened a very important subject—Aggressive Effort. Having read the latter portion of Heb. xi., he reminded us that one of the most important works in the East of London was in some sense born in that meeting. Gideon was referred to, and the lesson drawn that, though faint, we must be still pursuing. Mr. Hodder referred to a recent visit to a hop district, and the urgent need of Christian, loving labour among them.

Mr. Larkins quoted Jonathan's attack upon the Philistine camp as a fine instance of aggressive effort, noticing—1. His faith—"There is no restraint to the Lord" (1 Sam. xiv. 6); 2. Union in the work—"His armour-bearer said, I am with thee according to thy heart;" 3. Boldness—"Both of them discovered themselves to the garrison."

Another said that it is not numbers so much as individual faith and courage. Every Jonathan will find an armour-bearer willing to follow him, and when they have made the assault, the Hebrews will come out of the holes where now they hide themselves; and even those who have gone with the Philistines into their camp will turn to be with the Israelites.

Joshua Poole gave a very stirring word about the need of sacrificing respectability and everything else for God and the needy souls on every hand. And a German Christian brother, J. C. C. Hohenberg, who has made large sacrifice of personal comfort and advantage to carry the gospel into dark country places in Russia, asked that his work might be remembered in prayer.

We are quite sorry to be unable to represent more fully the increasing practical interest of this meeting. We can only say like Philip to Nathanael, "Come and see."—*The Christian.*

HOME OF INDUSTRY.

COMMERCIAL-STREET, SPITALFIELDS.

Whilst looking on at our empty nests, and considering the necessary yearly cleansing of our Homes, we have as a little band been taking stock, looking back over the pathway, seeing much failure and imperfection in all we have sought to accomplish.

Some of us have been busy with accounts and books of histories; others have gone forth and visited the widows, and the sick and dying—meeting daily as a household with all the neighbours around who choose to come in for prayer, and reading the Word from two to three, and again from seven to eight. What a motley gathering it is sometimes in the evening, as the young preacher ceases telling the story of the cross on the adjoining empty space where the poor sell their rags to each other, and invites them into the entrance-hall.

Let us look into the face of that strolling minstrel with his banjo, whose heart God has so touched that he has brought us his only child, a girl of twelve years, and motherless. She is no longer to follow the gipsy life in Epping Forest, turning somersaults to amuse the Londoners keeping holiday. Watch that poor fallen Mary as she sits weeping, with a loving woman's hand in hers, and whispering the Saviour's word. "Neither do I condemn thee; go, and sin no more," at the same time offering to take her at once to a Home of Hope.

The Lord has been very gracious in sending labourers for this special work, fresh voices to witness for Him in these hundreds of little rooms. This mention of them will serve to draw forth prayer that whilst we are waiting on the Lord for children, and means to rescue them, these special efforts to carry the glad tidings to the thousands around us may be accompanied with much power and blessing to souls.

We are thankful that we are privileged to give assistance to these poor suffering ones. Could the kind donors who contribute their love-offerings see the changed countenances of those who receive help through them, they would be amply rewarded for all their love and self-denial. Sometimes the tear of gratitude will flow down their wan cheeks as the feeble hand is stretched forth to receive the gift of clothing or food. Could our beloved young friends, who so lovingly work for our dear Lord in contributing to the wants of the distressed, only visit with us some of the homes of our poor, they would be surprised to find some, though distressed, enabled to rejoice in poverty and trial, "reckoning that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Such a one I visited the other day—an old man, who had been suffering from asthma for seven years, and unable during that period to work—he and his old, infirm wife living on two-and-sixpence per week and two loaves, which they received from the parish; yet both are continually praising God for all his love and care for them.

A letter from Mrs. Birt, dated "Gulf of St. Lawrence, Aug. 16," reports all well, and about to land, having had a favourable voyage. Again, beloved friends, join us in praise.—ANNIE MACPHERSON.—*The Christian.*

Miscellany.

—The *Advance*, speaking of the approaching Presidential election in America, says: "But does Horace Greeley give sure promise of an improvement, with his known personal weaknesses, and his many uufortunate backers? That is a hard question to answer intelligently and without prejudice. We have never liked him, and we have always opposed his old enemy and present friend, the Democratic party. Even in the anti-slavery conflict he hindered as much as he helped; because while he preached liberty he practised only Whiggery, and would advocate the election of its candidate even when compelled in cheap words to 'spit upon the platform' which was framed to curry favour with the South. He loved the slave, but he loved Henry Clay, a protective tariff, and a Whig triumph a great deal more. We therefore never followed his lead, nor had faith in him as a reformer. His Fourierism, his opposition to capital punishment, his loose ideas on religion, his profanity, and his boorish manners were always a disgust. He had indeed these redeeming points: he was a foe to liquor and tobacco, he was a friend to universal education, he stood by the institution of marriage, and he saw through the nonsense of woman suffrage. But he, too, has his unsavoury political companionships, running through a generation, and in dress, manners, spirit, and culture is not such a man as we should prefer to see in the Presidential chair. His known vanity, his unconcealed ambition, his susceptibility to dexterous management, and his sudden changes of mind and attempts to do something chimerical, make him, in a degree, dangerous. The actual character of his administration would depend upon the largeness of the support which he should receive outside of the Democratic party. If the dissatified Republicans (who are far more numerous than the Republican newspapers acknowledge) should vote generally in his favour, and should be joined by the many who seldom vote at elections, he will go into the Presidential chair with an uncommon opportunity to secure an able cabinet, and to inaugurate even a brilliant administration. But if he is left to Democratic support alone, his election will be less probable; and if elected, he will be under greater temptation to a doubtful course of action. If there can be fastened upon him any disloyal bargain with the ex-Confederates, he will be overwhelmingly defeated.

At present we can only exclaim: Alas! that the American people should be shut up to a choice between Grant and Greeley. Why could not the Cincinnati convention have given us a distinctive platform and a noble and representative candidate? Why, by its lamentable failure to seize the golden opportunity, must tens of thousands of Christian citizens be reduced to the necessity of voting either for a man of whom as a civilian they have little respect and a great distaste, or for one whose very candidature produces, by its grotesqueness, a universal smile, and whom they hardly dare to trust? No one can now predict the result with certainty, and the greatest danger to the Republicans is in the unwarranted contempt which they express for the prospects for their opponents."

—The *Christian*, Sept. 5; the Daily Noon Meeting:

On Tuesday Mr. Barnardo gave some useful hints as to dealing with anxious inquirers. (1) Cultivate an exceedingly kind manner. If brought into contact with one of our leading physicians, you will observe the intensely interested and sympathizing manner he assumes towards his patients. When we consider the overwhelming issue at stake, can we be otherwise than moved by true affection towards those seeking salvation? (2) Avoid in after-meetings unsuitability between the person addressed and the one who imparts instruction: especially young men or young women undertaking to give counsel to one of the other sex. Let not our good be evil spoken of. The work of revival would not perhaps have met with so much distrust in many churches but for the prejudice engendered by mistakes of this and other kinds. (3) Don't go about this work as a duty; let the anxious seeker be convinced that we are deeply assured of what we say. (4) Be in communion with God; one hand on God, the other on the sinner. God does not, as a rule, use those who are out of communion with him. But sometimes, if we feel cold, the fact of speaking to another will invigorate our own souls. I have heard of two men going along a frozen path, benumbed and almost frozen themselves. They found another lying in the snow, and, if left, certain to die. One passed on, saying he was too cold to help him; the other remained, and by the effort to arouse and impart warmth became warmed himself: so with our souls. (See Eccl. iv. 11.) (5) Avoid argument, but yet do not refuse to answer questions or to remove difficulties, unless you are sure that they are merely asked to provoke discussion, and not with a real desire for help. I noticed two young men in an after-meeting from whom one and another turned away after speaking to them. When I went to them, one asked me a question about resurrection; I thought he was cavilling, and replied accordingly, but soon found he was sincere. I therefore entered into explanation. The result was the removal of his difficulty, and his very shortly finding peace in believing. (6) Never urge a merely intellectual assent to the truth. (7) Chief of all, point your inquirer to Christ, and Christ alone. Don't be impatient; let him get a clear view of the truth. I sometimes follow the preaching of men by whom hundreds are awakened, but few find peace. It may be yours to complete the work they began. (8) It is often good to ask a question, and leave the inquirer to answer it. He thus follows out the gospel revelation, and proves to himself the very point needful to give him peace. Recently I found that the question "*Why* did Christ *die* to save you?" led a sailor to whom I was speaking into the train of thought which issued in his intelligently embracing the truth in Jesus. (9) Do not urge inquirers to pray; but I have generally found that praying with them has been effectual, even when they had been unmoved in conversation.—Mr. Barnardo said that he took especial interest in this subject, having been brought into nightly contact with anxious souls at the tent where Joshua and Mrs. Poole are preaching at Limehouse, and where a most remarkable work is being accomplished among the labouring population of the far East of London.

Mr. Larkins spoke of the impossibility of doing this work unless our souls are in unison with God. We talk of power: what is power? Yielding to the Holy Ghost. "If your eye be single, your whole body shall be full of light." We want this for our walk through the world. Men want to see that we find Jesus to be all we need. I have just been to a place in Devonshire; we have held meetings, and there have been many converts, but few to nurse the babes.

Mr. Morgan said that in after-meetings we need to avoid ruts. It is customary, while anxious ones are being spoken with, that others should be kept occupied by prayer or singing. He had been endeavouring to speak to some inquirers a few evenings previously, but two brethren sang in such a deafening way that the endeavour to abstract his thoughts and to hold conversation made him ill all the next day. It has been found that particular passages (*e.g.*, Isa. liii. 6; John v. 24, &c.) have been much used by the Spirit in leading souls into rest; but we must not therefore think that these or any other texts will meet all cases. The Gospel of John, so precious in many other ways, is very instructive in this: It records a series of interviews with saints and sinners, inquirers and objectors, enemies and friends, who exhibit a wonderful variety of mind, and character, and experience—Andrew and Peter, Nathanael, Nicodemus, the Samaritan woman, the impotent man, the Pharisees, the adulteress and her accusers, the blind man, Martha, Mary, and Lazarus, Judas, Pilate, Thomas. The Lord Jesus, with divine sympathy and discernment, spoke words appropriate to each, and what was said to either one would have been inappropriate if addressed to any of the rest. For example, "Ye must be born again" is a fundamental aud most important truth; but out of all these conversations it was only addressed to one, for to him alone was it, at that particular time, the applicable truth. The study of John's Gospel from this point of view cannot but be helpful; and if we are in fellowship with God we shall also be in sympathy with anxious souls, and the Spirit will give the insight to discern their condition, and the truth needful to set them free.

—From Dr. Hunter's "Body and Mind:" "Due regard to the quantity and quality of clothing is undoubtedly necessary for the preservation of health; but it is surely evident alike from Scripture, from the teaching of moralists, and from common sense, that dress should not be allowed to engross attention to the extent that it does in the present age. Decency and personal appearance should certainly be considered, and health should be consulted, in selecting the costume; but reckless outlay ought for many reasons to be reprobated. Apart from the question of morality, is it not patent to every observer of the day that the outrageously costly style of dress considered by ladies essential accounts for the fact that so large a number of agreeable and altogether eligible men prefer to remain unmarried?

"The subject is no new one: over and over again have sensible people protested against the wild extravagance that characterizes the ladies of the present day, and solemnly warned them against its indulgence; and when it is seen that in consequence of bowing down to this bewitching idol—dress—many a loving nature is left to pine alone, instead of shining in the beautiful characters of wife and mother, and fulfilling their sweet duties, it is excusable, even from a sanitary point of view, to express a fervent hope that women will cease to act in a way which precludes some of them from playing their allotted *rôle* in life, and thus not only deprives them of much real happiness, but too often also lays the foundation of future disease. It is woman's natural mission to marry and undergo the pains and joys of maternity; and should any proportion of the sex, owing to foolish indulgence in the matter of dress, be debarred from accomplishing their destiny, surely it is right to protest against the folly, in the hope that some good may result.

"But, in sad truth, the subject of fashionable female dress seems almost a hopeless one. Its principal features are artifice and exaggeration; and these appear to be habitually resorted to. Dyeing the hair: wearing false hair (bad enough even if there be no truth in what the *savants* write of parasitic gregarines), not to remedy a natural deficiency, but to present a huge exaggerated mass: painting or enamelling the skin: adding to natural contours:—it is to these and various similar devices that the deluded votaries of fashion have recourse. And it must be clear to every impartial reflecting mind that such flying in the very face of nature by vainly trying to improve on her handiwork is too suggestive of incipient insanity to allow the hope that protesting will be of much avail. It is indeed a melancholy fact that some of the loveliest of the fair sex lower their *morale* by yielding to these and similar weaknesses; and they ought to be made aware that by such practices they really diminish their charms in the eyes of those whom they consider best worth pleasing—a truth which would no doubt affect them keenly enough if they could only be brought to believe it."

—In the *Advance* is a notice of Dr. Lowell Mason, 'the Nestor of American Psalmody,' who died lately, aged 81 years. We extract the following: "One of the most interesting incidents of his eventful and laborious life was his going into the public schools of Boston, about the year 1833, and

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teaching music there for some years, thereby demonstrating that children can be taught not only to sing, but to read music. Now, when vocal music is taught in all our best public schools as a regular branch of study, the same as reading and arithmetic, we have to smile at the thought that such a proposition ever needed to be demonstrated, and the smile indicates the immense distance that we have travelled since then on the road to universal song. Where would the late Boston Jubilee have been, with its chorus of twenty thousand and its changing audiences numbering hundreds of thousands, if Lowell Mason had not sown the seeds of popular musical education fifty years ago? Some years ago he told me that it was a constant source of pleasure to him to meet, wherever he travelled, East, West, North, and South, men and women, many of them turning grey, who introduced themselves to him as having learned of him to read music in the Boston schools, and he added with warmth: 'You can't do too much for the children. In Sunday schools, day schools, and classes, teach them to sing, and when you grow old they will rise to bless you.' But teaching children to sing was only a means to an end. His profoundly devotional character led him to prize sacred song above all other, and his highest enjoyment was in the praises of the great congregation. He wanted everybody to learn to sing, so as the better to worship God both here and hereafter."

All natures have receptivity enough, but to what? Some are like the upas tree—whatever breezes blow, or suns may shine, they find only poison in the atmosphere. Others turn all their force, all the nutriment they gain, into prickly, repellant needles, like thistles—and still others find only sweetest odours in all the airs that fan them, and breathe out their whole life in fragrance. Men have a receptive faculty for only those things that are like themselves. There are those who take kindly to all the meanness there is in their neighbourhood, and like the vulture, have a scent only for carrion. They forget that the quality of their food passes into the circulation, and determines the character of bone and muscle. A man who lives on the meanness of his fellows can have a quality of soul no whit better than his food. If one regarded only himself, then it were wiser to shut all the avenues of his being to the approaches of evil, and open out his nature only to purity, goodness and truth.—*Christian Union.*

TELEGRAPHIC NEWS.

Washington, Oct. 10*th*: The Republicans have carried the Indian elections, and President Grant's re-election is secured. *Obituary*—Mr. Seward, the American statesman.

Madrid, 11*th*: The Cortes have rejected a Republican amendment in favour of the abolition of slavery.

Paris, 11*th*: M. Thiers has ordered Prince Napoleon to leave France.—The French Minister at Brussels has resigned.

London 11*th*: A special Cabinet Council was held yesterday to discuss the Anglo-French Treaty.

12*th*: Colonel Kirkham, described as Commander-in-Chief of the disciplined forces of King John of Ethiopia, has arrived in London bearing despatches for the Queen and Foreign Office, as well as for the Ambassadors of France, Germany, Austria, and Russia.—Mr. Denman, Q.C., has been appointed successor to the late Justice Willes.—Mr. Massey is the new Liberal candidate for the vacancy at Tiverton.—The Church Congress at Leeds has closed its sittings after a highly successful meeting. The Marquis of Salisbury advocated comprehensive indulgence towards Church differences, and demonstrated the impolicy of ecclesiastical litigation. His Lordship, in distributing prizes at Manchester, said that he considered the Oxford local examinations the best movement that has been instituted for the encouragement of education. Three thousand five hundred candidates were examined.—Sir John Wauchope, Sir W. Sterling Maxwell, Sir Alexander Grant, Mr. Ramsay of Kidalton, and Doctor Tulloch have been gazetted members of the Board of Education in Scotland.

Paris, 12*th*: Prince Napoleon, having refused to comply with M. Thiers' request that he should leave France, was conducted yesterday by the police agents to the Swiss frontier.—An Alphonsist rising has taken place at Ferrol, whither troops have been sent.—A German squadron is fitting out for a voyage round the world.

London, 14*th*: Spanish insurrection collapsing.

15*th*: The pretext for the expulsion of Prince Napoleon from France is that his presence in the country was connected with political objects. The Prince has protested to M. Grévy.—M. Picard remains at Brussels.—The remains of the late General Sir George Pollock will be interred at Westminster Abbey to-morrow.—The American Consul at Zanzibar has received a letter from Doctor Livingstone, dated Unyanyembe, 2nd July, in which he extols Mr. Stanley's energy and kindness.

16*th*: The steamer Saclabells has foundered on Lake Michigan.—Lord Enfield will receive Colonel Kirkham to-day.—The evacuation by the Germans of the Department of Marne has commenced.—*Obituary.* Prince Albrecht; Sir David Barter (Baxter?)—Mr. Robert Cunliffe has been elected Member for the Flint Boroughs.—Mr. Waldron is the Conservative candidate for Tiverton.—The Conservatives are about to contest Richmond.

17*th*: The London School Board are debating a motion of Mr. Charles Reed for providing gratuitous education for destitute children.—Four thousand Liverpool dock labourers have struck work.—The coalmasters at Glasgow have reduced the price of coal three shillings and sixpence per ton.—*Obituary*—Mr. Albany Fonblanque; the Countess of Shaftesbury.

PASSENGERS ARRIVED.

Per P. and O. Str. *Geelong, Oct.* 16*th*:

From Southampton.—Mrs. E. Davis; Miss M. Boyce; Mr. R. C. Jones; Mr. and Mrs. T. Jones; Mrs. Gordon; Capt. Cruickshank; Mr. G. A. Burn; Mr. and Mrs. Catliff; Capt. Coningham; Miss Scanlaw; Mr. Le Lievre; Mr. W. Ball; Miss Leatt; Mr. E. V. Ogler; Mrs. Parkinson, child and infant; Master Dillon; and Mr. J. Durand.

From Gibraltar.—Mr. De Costa.

From Venice.—Mr. P. Murray; Dr. and Mrs. Murray; Mr. Watson; Mr. J. Cox; Mr. H. Sutherland; Mr. Cummins; and Capt. Iredell.

From Brindisi.—Mr. T. and Mr. W. Gibbon; Miss Gibbon; Mr. Coventry; Mr. V. Muir; Lieut.-Colonel Hutcheon; Mr. T. Badham; Mr. G. L. Houston; Mr. J. Lushington; Mr. H. C. Miller; Mr. R. J. Melville; Mr. V. Mangles; Mr. H. Cox; Mr. C. M. Seaver; Mr. and Mrs. Etlinger; and Major Church.

From Suez.—Mr. H. W. French and Mr. H. G. Sewer.

PASSENGERS SAILED.

Per P. & O. Str. *Nubia,* 14*th*:

For Southampton.—Lieut. Col. and Mrs. Simeon and child; Mrs. C. H. Harvey and 2 infants; Mr. F. W. Ling; Mr. Joseph Atkinson; Captain Pascoe, R.A.; Mrs. Dann and child; Mr. B. F. Cramer; Capt. F. N. Callwell; Mrs. Carpenter; Miss Gatley; Mr. and Mrs. Hankin, child and infant; Mrs. Lamb, child and 2 infants; Mrs. Cobbett and 2 children; Mr. William Legg; Mr. Maunsell; Mrs. H. L. Millett and child; Mr. and Mrs. Balmain.

For Brindisi.—Mr. Bayley; Mr. and Miss Davidson; Mr. G. Bridge; Major Harris; Mr. Templeton; Mr. F. C. Marshall; Major and Mrs. Basevi.

For Venice.—Mr. Watson; Mr. Beatty and 2 infants; Major G. Newmarch; Lieut-Col. Gillespie; Major J. M. Marks; Mr. J. Tildesley; Major F. W. Sewell.

For Suez.—Capt. and Mrs. Ross, child and 2 infants; Mr. R. B. S. Roberts; Capt. H. P. Ewart; Mr. E. V. Westmacott, Bengal C.S., and Apothecary Rozario, wife and 4 children.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 *annas.)*

MARRIAGES.

WHITE—LEIBSCHWAGER—October 3rd, at St. Francis' Church, Cochin, by the Rev. A. W. Stone, Robert White, Esq., Tutor to their Highnesses the Princes of Cochin, to Helena Elizabeth, daugher of the late Captain Charles Lodwick Leibschwager.

STEPHENS—DONOHUE—October 15th, at Bombay, Thomas Stephens to Emma Donohue.

DEATHS.

CLARKE-JERVOISE—October 6th, at Karwar, of typhoid remittent fever, Helen Jane, the dearly beloved wife of Alan Clarke-Jervoise, Esq., Bombay Civil Service.

TRAILL—October 9th, at Jeypore, James, the only son of the Rev. J. Traill, aged 2 months and 5 days.

OSLER—October 14th, at Bombay, of fatty degeneration of the heart, William Henry Osler, Reporter, *Indian Statesman,* aged 31 years.

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